



L.J.C. et M.I.

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## SAGO GATCHI; SKANAKA? Which means . . .



YOUNG BECKY AND ELEANOR ISAACS, Mohawk children who live at Ohsweken, Ontario, watch as their mother, Mrs. Ruth Isaacs, explains the use of their new dial telephone. The Indian reserve has its own dial office — the first on any reservation in Canada.

## Vancouver Indians Launch Study-Leadership Club

Vancouver (CCC) — A unique club has been formed among young Catholic Indians in Vancouver. Purpose of the club — which, as yet, has no official title — is that its members "shall obtain a better understanding of their rights, privileges and responsibilities as Catholic Indian citizens of Canada, resident in British Columbia." Membership is restricted to Catholic Indians with a minimum of Grade 10 education.

One of the initial projects of the club will be to study the Indian Act. This will be done under the guidance of Thomas Dohm, well-known Vancouver lawyer, who has offered his assistance to the group. Members will also receive training in leadership and public speaking.

First meeting was held Tuesday, March 7, at the Sisters of Service Residential Club in St. Augustine's parish. At preliminary discussions it was decided to launch the club on March 7, the feast of St. Thomas Aquinas, and to take the club motto from the writings of this great teacher of the Church — "Nothing is clarified except at the point of discussion."

Thirteen Indians — six boys, seven girls — attended the first meeting. Between them they represented 12 different Indian reserves throughout B.C. Most of them are students taking either higher education or vocational

training in Vancouver. Two are attending the University of British Columbia.

With the approval of pastor, Rev. Louis Keighley, OMI, meetings will be held every two weeks at the Sisters of Service residential club. Members will take turns in leading the group.

First leader is Peter James of the Katzie Indian reserve who has just completed 18 months as an Oblate Frontier Apostle in northern B.C. Following the discussion period at the first meeting, during which each member spoke on "the greatest problem on my reserve," Peter gave a talk and showed color slides on his experiences working as a foreman electrician on Bishop Fergus O'Grady's schools - and - college building project in the north country.

During ensuing meetings, all members will be required to give a talk to the rest of the group. They may speak on any subject they like. Speaker for the meeting March 21 was Stella Tom of Shalalth, who is in first year education at the University of British Columbia.

The study-and-leadership club was formed at the instigation of Kay Cronin, Vancouver writer, who will act as its permanent director.

## Refuse To Pay Medical Aid

Ottawa—The problem of trying to get well-to-do Indians to pay for government medical services which other Indians get free was placed March 16 before the joint Commons-Senate committee on Indian affairs.

Dr. P. E. Moore, director of the health department's Indian health services, said his branch is trying to educate Indians to accept some responsibilities.

But he gave the example of one Indian band in Alberta, with 21 producing oil wells on its reservation, which "absolutely refuses to pay one nickel toward their medical care."

Dr. Moore spoke after the committee heard a brief from the Canadian Medical Association.

The brief was strongly critical of the low schedules of fees allowed by the government to doctors providing medical services to Indians under contract.

It said that not only are the fees much lower than allowed by other departments, but there were also arbitrary maximums on the monthly payment to the doctors.

Dr. Moore said he would admit "we have been very harsh in payment of our medical accounts." The health service had had to be "ruthless" in stretching its available money.

Chief A. J. Cook

## "Scrap Indian Act!"

Ottawa — The president of the Manitoba Indian Brotherhood, speaking before the parliamentary committee on Indian Affairs, has said he would like to see the present Indian Act scrapped, because it has no basis in the treaties which were signed in the past.

Chief A. J. Cook of the Blood-vein Indian Reserve said the only legal documents which exist between Indians and white men are the treaties, which were supposed to stay in force "as long as the rivers flow and the sun shines."

He said the present Indian Act, which is constantly amended without any reference to Indian representatives, cuts across the treaties by demanding that any Indian sale of produce be approved by a local Indian affairs superintendent.

He said even the act was being broken by the government, because he knew of two Manitoba reserves where Indians could sell produce without the superintendent's permission.

Chief Cook said the government had failed for a number of years to provide livestock, garden

tools, and individual chiefs with sets of carpenters' tools, as required by the original treaties.

The president said the Manitoba government, if it persisted in stopping Indians from fishing this spring, would have to take the responsibility of feeding the Indians until the fall fishing season opened.

### Road Project

Chief Cook suggested the government might have the Indians cut an additional 100 miles of roadway to the north, to provide employment during the closed fishing season.

Chief Cook complained to the committee about the plight of Sioux Indians in the Portage la Prairie area. He said that if treaty money was not given to them, they should be provided with adequate housing.

## Sask. Wants Indian Affairs Under Province

Regina — The Saskatchewan legislature this month passed an amended resolution asking that:

- Complete administration of Indian affairs be placed in the hands of provinces that request it.

- The provincial government make a greater effort, within its jurisdiction, to provide equal services to Indian communities until the requested legislation is in effect.

The resolution was passed unanimously.



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## Guest Editorial

by Joe H. Herrera  
in "The Amerindian"

Joe H. Herrera (Pueblo) is  
Guidance and Placement Officer  
for the New Mexico State De-  
partment of Public Instruction.

As Indians, we are caught be-  
tween the forces of old traditions  
and new ways. The Indian world  
is quietly changing. We cannot  
keep the new world out no mat-  
ter how hard we try. We cannot  
resist change or keep change  
back.

As new forces create new pat-  
terns, familiar landmarks fade  
and new voices speak a strange  
language. We find that it takes  
more courage to face up to a  
changing situation than to turn  
our backs to it.

Men are governed with words.  
Words are powerful medicine and  
they travel faster than a man  
can. How can we learn the magic  
of new words?

Our forefathers had the prob-  
lems of war and destruction with  
the coming of the new civiliza-  
tion. We, too, have problems in  
the peace of today. Can't we be  
as brave today as our forefathers  
were yesterday?

We have believed that the gov-  
ernment would forever take care  
of us. As a result, we have been  
slow to prepare to take care of  
ourselves. Since the happiest  
people are those who have useful  
things to do, who make their  
communities a better place in  
which to live, Indians must now  
set their goals on self-reliance.  
We must establish new trails, be-  
lieve in new facts, understand  
new beliefs, live in two wide-  
apart worlds on even terms with  
others; we must participate in  
local and national government  
and social patterns.

May the Great Spirit give us  
wisdom, the strength to persist,  
the teachers, leaders and words  
to make things clear, so that we  
go through this strange, new  
world in service.

# Anniversary of Assumption IRS

by Peter Carlin, Teacher

Assumption, Alta — On the first of February 1961, mark-  
ing the tenth anniversary of Assumption Indian Residential  
School, Bishop H. Routhier, OMI, evaluated the work and  
struggle of the early missionaries and brought out the history  
of the Slavey people.

He explained the hope of these  
Indians and their endurance and  
patience in waiting for the school  
that had been promised them in  
1900. After 40 years they obtain-  
ed a school which was the ful-  
fillment of their dream. Bishop  
Routhier sang a Pontifical High  
Mass which was an historical mo-  
ment in itself since it was the  
first one said at Assumption.

The children showed their faith  
when they sang out in loud re-  
frain the Credo of the Mass. The  
voices of these children could not  
but conjure up in the minds of  
the people the grand work that  
the early missionaries had per-  
formed and the joy of seeing so  
many happy and gleaming faces  
reflecting peace of soul.

After Mass the visitors toured  
the classrooms where they view-  
ed the artistic paintings and  
drawings of the children and their  
handicrafts and sewing which  
won them high honor in the Cal-  
gary and Edmonton exhibitions.  
A concert was held in the after-  
noon; the songs and acting proved  
that the initial shyness of ten  
years ago had lessened. The chil-  
dren put on a pageant portraying  
the historical events of their  
tribe which culminated with the  
opening of the school.

Previous to concert a banquet  
was held; children and visitors  
heard Father G. Montmigny,  
OMI, Principal, say that the cele-  
bration was held to honor the  
living pioneers who spent untold  
effort at Hay Lakes and to show  
them that their work had firmly  
planted the seed of faith in the  
people and that their work is and  
will be carried on in the future.

Mr. Nissen, Superintendent of  
Indian Affairs at Fort Vermilion,  
stated that only through joint ef-  
forts and unselfish zeal of many  
could the establishment have  
grown and developed as it has in  
the past ten years. Provincial of  
the Oblates, Very Rev. M. La-

vigne, OMI, reminded us of the  
providence of God and how His  
blessings had been showered  
upon this noble work, and enab-  
led so grand a structure to be  
erected and be so beneficial to  
the people of Hay Lakes area.

Bishop Routhier said that a  
speaker should "teach" and  
"move" the audience. His Excel-  
lency drew out local examples of  
unity and leadership; he referred  
to the Chief and his wife who  
were the leaders of their people  
and showed how the people  
should accept and follow the  
words of the Chief for the in-  
terest and betterment of the  
whole tribe instead of their own  
personal and often selfish desires.

"In the North, he said, all  
should and must be a family  
willing to lend assistance wher-  
ever it is needed and willing to  
do so in a spirit of unselfishness.  
The North demands unity, and it  
is only if this family spirit pre-  
vails that the peace and pros-  
perity of North will thrive and  
that happiness will grow out of  
unity and that the education of  
the children will be beneficial."

Bishop Routhier expressed his  
thanks to the many Priests,  
Brothers, Sisters, laymen and lay  
women who laboured in the  
North and who aided from afar  
with their prayers or services. He  
added:

"Education is a slow process,  
and education to a way of life  
entirely new is slower still. How-  
ever, it is evident that a gradual  
transformation has taken place  
and we can hope that as those  
first scholars of this institution  
become parents in turn, their  
children will be better prepared  
to take advantage of the benefits  
which are offered them and adapt  
themselves to the changing con-  
ditions of time."

"May we also hope that as the  
years advance, not only may our

Slavey Indians become better in-  
structed in secular knowledge,  
but better Christians, living in  
conformity with the ideals that  
Christ brought to the world. May  
this wish be realized through the  
mercy of our divine Saviour and  
the Motherly intercession of Our  
Lady of Assumption."

## Dedicated Worker Meets Untimely Death

"The loss of a fine Christian  
gentleman" was the way in which  
Father John Hennessy, OMI,  
western Provincial Council mem-  
ber for St. Peter's Oblate Pro-  
vince, described the sudden death,  
February 23, of Frank E. An-  
field, Indian Commissioner for  
B.C.

The following appreciation was  
written by W. J. McGregor, B.C.  
Assistant Indian Commissioner:

"The life of the late Mr. Frank  
E. Anfield came to an untimely  
end while in the line of duty at  
Ocean Falls on Thursday, Feb-  
ruary 23, 1961. Thus ended the  
career of a person whose adult  
years were dedicated to the pro-  
gress and amelioration of his fel-  
low men and particularly the  
native peoples of British Colum-  
bia.

"Born at Wellington, Shrop-  
shire, England, on August 3rd,  
1899, he emigrated to Canada at  
an early age. He returned from  
overseas in the First World War  
to become Principal at the Pro-  
vincial Reformatory at Point  
Grey. It was at this juncture,  
following a year of service, that  
he joined the Indian Education  
Service and taught at the St.  
George's Indian Residential  
School at Lytton, B.C. Later, he  
became Principal of the Alert  
Bay Indian Residential School.

"In 1943, the Indian Affairs  
Branch appointed him Indian  
Superintendent at Bella Coola,  
B.C. In a similar capacity he also  
served at Prince Rupert and  
Vancouver. In 1958 he was pro-  
moted to Assistant Indian Com-  
missioner. In the year 1960 he  
became the Indian Commissioner  
for British Columbia and the  
Yukon Territory. He thus attain-  
ed the senior field position for  
the Indian Affairs Branch in  
Canada.

"Throughout the various terms  
of office, Mr. Anfield took time  
from his private life, touching on  
many aspects of community af-  
fairs including church activities,  
youth guidance and charitable  
organizations. He was a man of  
unbounded energy and his lead-  
ership and example will be sorely  
missed by his many friends and  
associates as well as those who  
found it necessitous to depend  
upon his advice and judgment."

## Where Did The Algonkian-Speaking Tribes Live?

At the time of the first Euro-  
pean contacts the Indians belong-  
ing to Algonkian-speaking tribes  
occupied an area larger than that  
of any other linguistic grouping  
in North America.

On the Atlantic seaboard they  
lived in the region from the  
mouth of the Hudson River north  
to the edge of Eskimo country on  
the Labrador coast; other Algon-  
kian-speaking tribes occupied the  
whole of Quebec, northern Ont-  
ario and parts of the prairies,  
with a further extension south

into Minnesota and Wisconsin.

The name Algonkian, derived  
from the Algonkin or Algonquin  
tribe of Ontario and Quebec, is  
used to designate a family of re-  
lated Indian languages. Among  
the tribes belonging to the Algon-  
kian-speaking Indian peoples  
were the Micmac and Malecite of  
the Maritimes, the Montagnais,  
Algonkin, Ojibwa and Cree of  
central Canada, and the Plains  
Cree, Blackfoot, Blood and Pie-  
gan in the West.

(Encyclopedia Canadiana.)



# Grandmother Chief For Coast Indians

Vancouver — Mrs. Gertrude Guerin, 43-year-old grandmother, housewife and vice-president of Southlands elementary school, is the first woman to be elected chief of the Mosqueam Indian reserve here.

With a friendly manner, cheery smile and bouncing energy, she is well suited for the job requiring a crying shoulder for the personal problems of the villagers and a knowledge of business administration.

Musqueam reserve is a good example of the changing ways of a modern-day reservation. In this area west of the Point Grey golf course not far from the city's centre, back in 1808 the Musqueams turned back explorer Simon Fraser, refused to let him on their land.

Today the band welcomes anyone who wants to make use of their land — provided they take out a lease. Land leasing is the mainstay of the village.

In her first week in office, Mrs. Guerin was handed a brush to help paint the floor of the Musqueam village's old Roman Catholic Church.

There are only about 40 homes, 250 people, the old church and a cemetery. Most families have their own homes and have at least one car.

The men work mainly at long-shoring, fishing or in the mills. The women keep house and the children attend Vancouver public schools.

The chief and two consellers run reservation affairs under the

watchful eye of the federal Indian affairs department which must approve all major decisions.

The golf club leased 239 acres and other leases are held by market gardeners and a nursery. New leases for a housing subdivision, a golf driving range and a boat station are being considered.

Mrs. Guerin says she believes that reservations will be needed as a mainstay for people of her race for at least a generation or two.

"I hope we can convince all the parents here of the importance of sending their children all the way through school," she said. "The problem is that many of the older people didn't have an education themselves and therefore don't place much value on it."

(Canadian Press.)



At the home of his son, Sam, at Maniwaki, P.Q., 69-year-old former Chief Michel Cote passed away Feb. 12. Left to mourn him were his wife, Mary Ann Chabot, four daughters, Mesdames Nona Manatch, Dick Whiteduck, William Budge and Francis Mitchell, two sons, Sam and Ben, one brother, Sam, and an uncle, Cesar Paul.

Guards of honor in tribal regalia at his funeral were his brother-in-law, former Chief James Brascoupe, and Chief William Commanda.

The funeral service was conducted by Rev. L. P. Martel, OMI, at Our Lady of the Holy Rosary Church. Burial was in the Indian cemetery.

## Missioner Tells of Plane Patrolling Million-Mile Area in Far North

Chicago (NC) — Father William A. Leising, OMI, Arctic missionary, has come up in the world.

He told the Oblate Crusaders of Chicago recently that he now patrols his far north mission in the Canadian Northwest Territories in his seven-passenger DeHavilland-Beaver plane. He said: "It's much easier than the old method. For my first nine years up there I traveled by dogsled."

Father Leising is assigned to servicing 30 missions manned by 63 Oblate of Mary Immaculate priests scattered over an area of 1,200,000 square miles. He said in that great expanse only 13,000 Eskimos, Indians and whites reside.

In his 21 years of Arctic work the most impressive experience was the reaction of 3,000 of his Eskimo parishioners to the establishment by the North American Air Defense Command, of the Distant Early Warning (DEW) radar line in 1952.

"You see, the Eskimos got a bad notion of Americans from the early whale fishing days at the turn of the century," Father Leising said. "When I first went up there I used to hear that Americans only came north to get gold from the sea and lived only for wealth."

"But they saw the DEW liners were there for a purpose. They

had come to live there 15 months at a stretch, to build this line for the protection not only of wealth but what they believed in. Little by little, my Eskimos began to realize that the Americans are men of principle and it was a happy day when I heard them say to me: 'You know, Father, these Americans are all right.'"

The Americans learned something from the Eskimos, Father Leising said. He explained: "They learned first that what is today for these people is yesterday to us. We have a great problem up there. The Oblate Fathers now run six hospitals and four boarding schools and in both we are trying to educate our people. Civilization as we know it is coming to them whether we will it or not and we are trying to help them intellectually and socially so they don't, as it were, get drunk on our way of life."

Father Leising played football, was a boxer and trackman during his college days at St. Bonaventure (N.Y.) University. He said he has found among his Eskimos and Indians mean competitors in all sports. He commented: "They can beat me easily now."

## T.V. Stars Shine In Our Lady's Crown

by Sister Mary Donna, SSA

A tremor of excitement passed over the pupils of Kuper Island Indian School when the principal, Father Herbert Dunlop, OMI, announced the pending visit of the well-known "Dan George Family." Eagerly the children awaited the four o'clock arrival of the STELLA MARIS bringing Father Lorne Mackey, OMI, and his passengers.

The guests were met with the expected enthusiasm and were conducted to view and hear the boys' band performing in their red and white uniforms. Then came a tour of the school. But no musical instruments in evidence. Had they forgotten them?

In the meantime the girls set to preparing the living room where the performance was to take place. A performance without instruments? Oh, the George Family had these, but how different they were. Each produced a rosary and joined in the Legion of Mary prayers at a gathering of the Immaculate Heart of Mary and Our Lady Star of the Sea junior praesidia of Kuper Island, the Fathers, Sisters and the senior pupils.

Chief and Mrs. Dan George and their son, Bob, had come to contribute, as a troupe, for they are truly united in mind and heart to the strengthening and enriching of their comrades in battle, their fellow Legionaries. The Georges are first and foremost members of the Legion of Mary, each playing an important part in both Indian and white praesidia on the North Shore, Vancouver.

The personal experience of Chief Dan George impressed all as he appealed to the junior of Mary's Army in a fatherly fashion, encouraging and challenging the future of the Indian people.

Mrs. George took our Blessed Mother's stand by making known the many times and instances when our Heavenly Mother proved true to her promise of being faithful to those who work for her. "She never lets you down."

To the heart of youth did Bob George speak when he said that there before him was an impetus to a tired soldier to keep on fighting. He is backed by a great Army. Their desired aim was attained. "I feel so much stronger now," was expressed by one of the attentive listeners.

The evening found the George Family making a second appearance. Instruments of a different nature — borrowed at that — provided a period of entertainment. All felt the voiced "Thank You" on departure of the guests was inadequate to convey the gratitude experienced. This twofold role played by the George Family proved to the children that T.V. stars can and do shine in Our Lady's crown.

## Thatcher Asks Probe Of Reported Bias In Schools

Regina — Saskatchewan Opposition Leader Ross Thatcher said recently he has been told by a government department that some school boards in Saskatchewan will not accept Indian students in white schools.

He said the situation is acute in some areas of the province. He urged Education Minister A. E. Blakeney to conduct an investigation. Mr. Blakeney said his department has no recent knowledge of such a situation but would appreciate any information on the matter.

Mr. Thatcher said he was told there are areas in Saskatchewan where segregation is almost as vicious as that seen in some parts of the southern United States.

"As I understand it, the school boards do not spell out a segregation policy. But, if my information is correct, they find various excuses for refusing to permit Indians to attend white schools."



Centenary

# EUGENE DE MAZENOD

Founder of the Oblates of Mary Immaculate

## *Bishop and Missionary*

(in Oblate Missions)



This year, the Oblate Congregation is marking the centennial of the death of its founder. One hundred years have passed since Eugene de Mazenod left this earth for his eternal reward. Behind him he left the memorial of a life dedicated to the Church, to souls, and to charity. His spirit and his ideals live on in the congregation that he founded, the Oblates of Mary Immaculate.

Bishop de Mazenod lived a complicated life. He was in fact a complex person. Even today we are discovering facts about his life and personality that had been forgotten or partially obscured. The personality that is emerging in the most recent biographies is one of startling contrasts; an aristocrat, seemingly proud at times, fiery and temperamental, and at the same time a man of zeal, charity, and remarkable interior life.

On the following pages we present in words and pictures a brief sketch of that man.

### Youth

The future founder of the Oblates was born at Aix-en-Provence, on August 1st, 1782. His parents were of noble origin, of that section of the aristocracy called "la noblesse de la robe". In spite of the fact that his later life was marked by a great love for the poor, Eugene never forgot his aristocratic origins.

Eugene's childhood was hardly a normal one. When he was eight years old, in 1790, the De Mazenods were forced into exile in Italy by the French Revolution. He spent much of his boyhood and adolescence moving from one city of Italy to another.

His mother and sister returned to France in 1795, but he was not to return until 1802; his father remained in exile until 1817. This forced exile, the separation of his family, must have rendered his childhood somewhat unsettled, if not unhappy.

Eugene then lived among strange surroundings for twelve years, moving from city to city, and absorbing influences both good and bad. For example, while in Venice from 1794 — 1797, he stayed with the Zinelli family and was strongly in-

fluenced by the priest, don Bartolo Zinelli. This was a period of fervour, a beginning in the spiritual life. His vocation to the priesthood dates from this period. Later on however, while in Palermo from 1799-1802, he became absorbed by the gay and worldly court life there. His religious fervour declined, he adopted a more worldly outlook and he seems to have forgotten the priesthood. It was in this spirit that he returned to France in 1802.

On October 24th, 1802, Eugene de Mazenod returned to Marseilles. In the years that immediately followed he was occupied in the administration of family affairs. For a time he even considered marriage in the family's interests. Aspirations to the ecclesiastical state seemed completely obscured; indeed a civil career was a more likely path for him to follow.

### Vocation

But God's grace was at work. As early as 1805 the thought of a vocation to the priesthood again occurred to him. From the end of 1806 to the beginning of 1807, the grace of a "conversion" caused in him a desire to amend his life and to seek God. Accordingly, he began to direct his thoughts to the priesthood.

In October 1808, in spite of family affairs and much opposition from his mother, he entered the seminary of St. Sulpice in Paris. Ordination to tonsure and the various grades of orders followed swiftly. Finally on December 2nd, 1811, he received the priesthood from Bishop de Mandolx, in Amiens Cathedral. In November of 1812 he returned to Aix and settled down in the locale that was to be the scene of his apostolic activity for the next forty-nine years.

### Founder

Confronted with the evils that plagued the Church in France in the nineteenth century, Fr. de Mazenod burned with a desire to do something to combat them. In 1812 he was already thinking of establishing a society of priests. By the end of 1815 the thought had become a resolution. On January 25th, 1816, he and Father Tempier established themselves in the former Carmelite Convent at Aix. In February they were joined by others and in a short time their



Bishop Eugene de Mazenod was appointed to the See of Marseilles, France, in 1832.



The Founder of the Oblates Father Eugene de Mazenod — in 1822, as a "missionary of Provence."



The Oblate cross and Oblation (vows) document of the Founder of the Oblates.

**"At home Charity. Charity. Charity: Abroad zeal for souls"**



## **"To Preach the Gospel to the Poor"**

**Bishop Provencher, first Vicar Apostolic of the Northwest Territory, gives his blessing to Father Alexandre Taché, OMI, (1845), the first Oblate to work in Western Canada.**

**The previous year Bishop de Mazenod gave permission to the Oblates to take over the Red River (Manitoba) missions.**

house was a centre of missionary activity in Provence.

In spite of poverty, the "Missionaries of Provence" thrived in the following years. They were not without difficulties. Sometimes Fr. de Mazenod's fiery temperament served to foster misunderstandings rather than gain friends for the society. He and his missionaries were accused of everything from teaching a lax moral doctrine to interference in the affairs of the diocese of Marseilles.

But the poverty, misunderstanding, and even internal conflict did not thwart Fr. de Mazenod's enthusiasm. The society continued to prosper. Although it had episcopal approval, Fr. de Mazenod began to feel that pontifical approval was needed to assure stability and growth. Accordingly, during the year 1825 he occupied himself with completing and correcting the Code of the Holy Rule. At the end of that year he set out for Rome and the papal court. After several months of negotiations and audiences, Pope Leo XII approved the Rules and Constitutions on February 17th, 1826.

After the approval of 1826, Father de Mazenod continued to govern the institute as Superior General. However, his activities were not confined exclusively to the society that he had founded. He had been, since 1823, Vicar General of the Marseilles Diocese. His uncle, Mgr. Fortune de Mazenod, was Bishop at that time.

### **Bishop**

But Eugene de Mazenod was destined to play an even greater role in the life of the Church. His uncle, the Bishop, was advanced in age. Moreover, trouble seemed to be brewing for the Church in Marseilles. The Government had decided to reduce the number of dioceses and Marseilles was to be among those suppressed.

To forestall some of the difficulties that would ensue in the event of his death, Bishop Fortune de Mazenod decided to ask for an auxiliary in the person of his nephew. The request was forwarded to Rome and Pope Gregory XVI gave his assent. Fr. de Mazenod received episcopal consecration from the hands of Cardinal Odescalchi, at Rome on October 14th, 1832.

Throughout his years as Bishop of Marseilles, Eugene worked unceasingly for the spiritual and material welfare of the Church. A contemporary has given us an interesting picture of de Mazenod in this period.

"Bishop de Mazenod was the picture of a grand nobleman. No one officiated as he did: his fine figure, his rich voice, his handsome face, the nobility of his figure bearing an inconceivable majesty to all his actions. In the drawing room he was a true gentleman; but on the other hand, in his interior life he was a true religious, humble, modest, and even poor."

Bishop de Mazenod's life was far too full to bear adequate description in a few words. His accomplishments, his many-sided personality, and above all, his apostolic zeal for the poor cannot be reduced to a few, even well-chosen words. His life was perhaps best characterized by a bishop who returning from a visit said, "I have been to Marseilles, I have seen Paul."

Eugene de Mazenod lived to a ripe old age. He saw his little congregation grow and spread far beyond the borders of France. He saw the Church develop in the diocese of Marseilles, under his firm guidance. He saw himself grow in charity both for God and for his fellow men.

He died, May 21st, 1861, an old man, worn and sick in body, but robust and full in spirit.

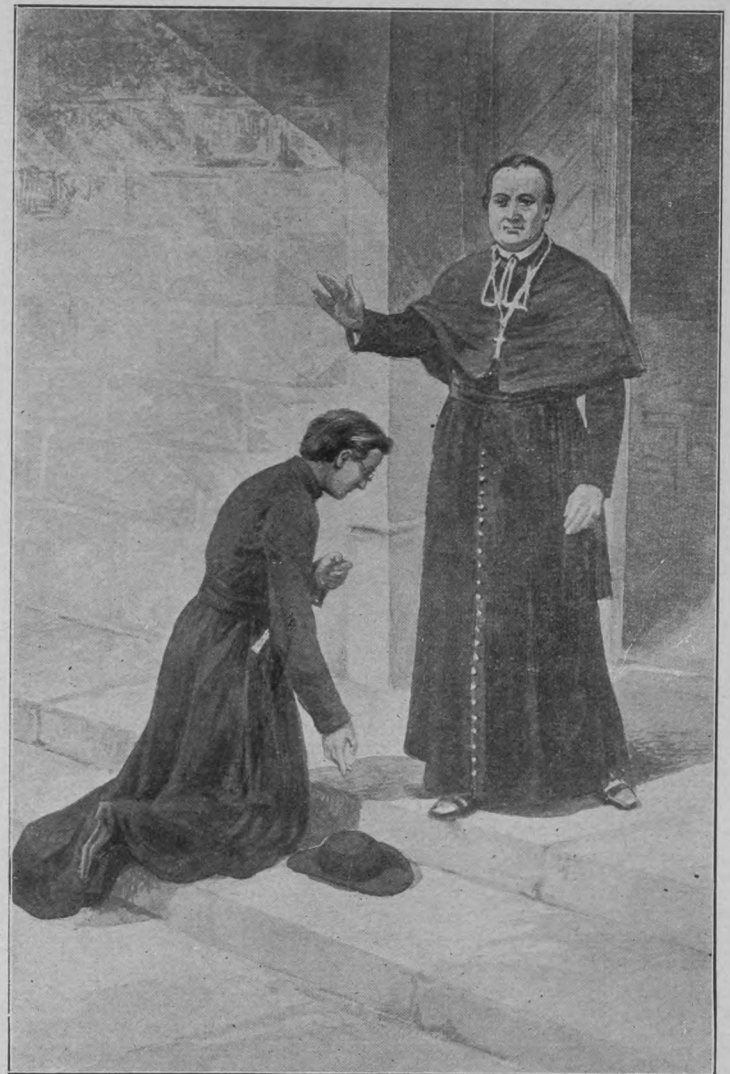
### **Stamps Commemorate Oblates' Founder**

Richelieu, Que. — The Oblate Press here has run off two million stamps commemorating the forthcoming centennial of the death of the founder of the Oblates of Mary Immaculate, Bishop Eugene de Mazenod.

Almost a million of the stamps have an inscription in French. The rest have inscriptions in English, Spanish or Italian.

The turquoise stamps portrays Bishop de Mazenod and a globe surmounted by a cross. Proceeds from the stamp will be used to support Oblate missions around the world.

Bishop de Mazenod died on May 21, 1861. The community of missionaries he founded now has more than 7,000 members.



## **Nation-Wide Novena to Honor Oblate Founder**

Ottawa (CCC) — A nation-wide novena is being planned by the Missionary Association of Mary Immaculate to commemorate the May 21 centenary of the death of Bishop Charles de Mazenod, founder of the Oblate congregation. The "Coast-to-Coast Novena" will start on Mother's Day and finish on Pentecost Sunday.

The announcement was made by Joseph R. Birch, OMI, director of association for St. Peter's Province. Intention of the novena will be "to obtain the canonization of this servant of God whose zeal gave to the Church the Oblates of Mary Immaculate, and to honor Her whose name they proudly bear."

Association members from B.C. to Newfoundland will take part in the novena and special Masses will be offered for their intentions at Holy Rosary Seminary in Ottawa and at the Lourdes Shrine at St. Mary's Indian School, Mission City.

O God of infinite power and goodness, Who art pleased to glorify Thy elect now reigning with Thee in heaven, I beseech Thee, through Mary Immaculate, to make known the sanctity of Thy servant, Charles Eugene de Mazenod, by granting me through his intercession the special grace I ask of Thee.

"Glory be to the Father"  
3 times.

"Hail Mary" 3 times.

Persons receiving favours attributed to the intercession of the Servant of God, Bishop de Mazenod, are requested to give information of the same to the Rev. Postulator O.M.I., Via Aurelia 290, Rome, Italy, or to any Oblate Father.

### **Prayer**

for the beautification of the Servant of God Charles Joseph Eugene de Mazenod, Founder of the Oblates of Mary Immaculate.



# From Teepees to Houses

In "Camsell Arrow", by O. J. Rath, M.D.

In years gone by your forefathers lived and hunted all over the prairies and in what is now called the Northwest Territories, but as you know times have gradually changed and people do not wander from place to place as much looking for food and clothing.

As a result there is now a tendency, particularly in the more southern parts of Canada, to live in houses in settlements rather than in teepees and camos.

When people lived in tents and teepees, they could camp wherever there was good water, find a clean campsite which was to a certain extent sheltered from the winds, rains, blizzards and animals. Nowadays it is not possible to camp wherever you wish, since the land is divided up among all the people living in the country, and it is more difficult to make a living by just hunting and fishing. Therefore, the Indian people have had to settle in one area and try to make their living by farming, cattle ranching, and by working at various jobs in towns and cities. In the North where the country is not as well developed, there is still quite a bit of hunting and fishing, but even there, the game is becoming scarcer and Indian and Eskimo people are beginning to work at other jobs in order to make a living.

Because of this settling down in one area, it was found that tents are not very practical to live in, the whole year round, and more houses are being built.

Houses, though, cannot be moved like tents to a new area when the surroundings are not clean, when the water supply runs out, when the hunting or fishing becomes poor, or for many other reasons. Houses and surroundings must therefore be kept clean and in good repair. When you are building a house or maintaining one, you should make sure that you live in a safe house. Here are some suggestions to ensure that a house will be safe:

## Location

Make sure that you build on dry ground where you can dig a basement for storage of garden vegetables and other items. Surface drainage should be away from the house and well.

## Water

Make sure that you will have a safe water supply before you build a house. The only really safe water (in the country) is water from a well which is properly built and kept clean. Water from lakes, streams, rivers and sloughs is NOT SAFE unless it is boiled or chlorinated. You cannot keep clean and healthy if you do not have a large enough and safe water supply.

## Toilets

In the country areas, properly built, outdoor toilets should be built before a new house is built. You should make sure that the toilet is built at least 50 feet away from the well and that the toilet drains away from the well. Toilets should be kept clean at all times.

## Size of House

The house should be large enough for your whole family. This means that there should be bed-space for each member of the family. The larger the family, the larger the house should be.

## Lighting and Heating

There should be enough windows in a house to allow light to enter every room and to allow you to let fresh air into the house. The heating of the house should be planned so that the temperature of the house is as even as possible.

# Why Glorify Killers Of Indians? - Chrisholm

Vancouver — The "Indian killer" shouldn't be made a hero to our children, Dr. Brock Chisholm, former World Health Organization director-general, said here recently.

"I have found it difficult to explain to audiences in Africa why we set up as heroes those who were most noted for killing Indians. This is certainly not the type of 'hero' who will be significant in the future, so why teach this to our children?"

Dr. Chisholm made the remarks during an address to a student gathering here.

He said the whole basis of morality and conscience is changing and unless humans are able

to change their old concepts, disaster lay ahead.

The combination of group loyalty and competition was no longer valid, even though a majority of the world's people still lived by such concepts.

There have always been rules for behavior within groups, he said, but no effective ones for behavior outside the group.

Even church concepts, he said, could stand some review. The concepts set up for a nomadic tending tribe were not necessarily applicable to the dangerous atomic age.

"To freeze a great prophet at the time of his death is to do him a disservice," he said.

## Bathroom

There should be a separate bathroom in each house even if you do not have running water in the house. This will allow you to bathe in private.

## Food Storage

Make sure that you have a place to store food by building good cupboards which are also large enough to store cooking and eating utensils.

## Screens on doors and windows

Are very important since they keep out flies and insects which spread diseases such as diarrhea, typhoid, and other diseases.

## Garbage

You should plan where to collect and get rid of your garbage. Where there is no indoor plumbing, wet garbage should be poured into a sump pit at least 25 feet from the back door and well; this pit should be covered to keep out flies and prevent children from falling into them. Other garbage should be placed in a covered garbage tin and taken to a dump ground and burned or buried.

Houses that have already been built are often not large enough and difficult to keep clean; however, you can do very much to make your present house do until you are able to build another one. Most of the things mentioned above can be done to improve your present home.

The reason the staffs of Indian and Northern Health Services and Indian Affairs Branch are so interested in good housing is that we are working toward keeping you and your families healthy. You cannot remain healthy if your houses are not clean, if you do not have safe water to drink and wash with, and do not get rid of human and garbage wastes in a proper manner.

If you wish any advice on housing, wells, toilets, garbage disposal or any problems in this regard, please get in touch with the Indian Agency Staff or with the staff of Indian and Northern Health Services.

## Grand Rapids Forebay Projects Recommended

Winnipeg — Measures to reduce wildlife losses in the 1.5 million acre forebay area of the Grand Rapids project have been made at the request of the Manitoba Provincial Government by the U.S. Fish and Wildlife Service.

Details of the study were announced by Hon. C. H. Whitney, Manitoba's Mines and Natural Resources minister, and the U.S. Secretary of the Interior, Stewart L. Udall.

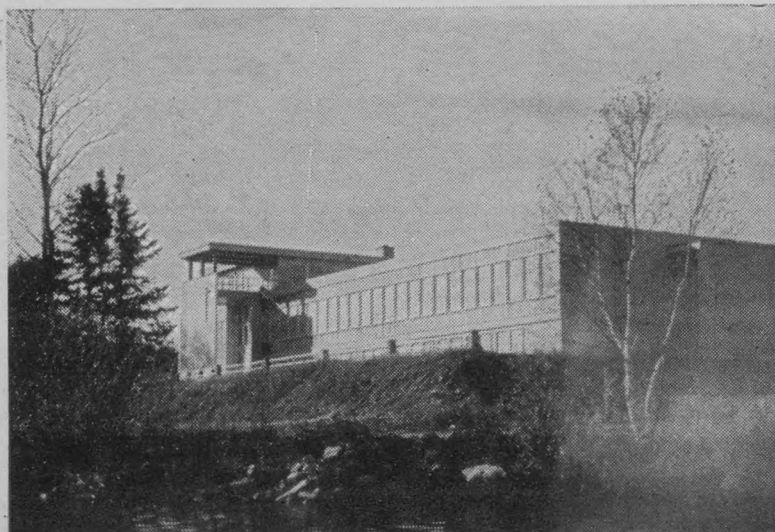
At the same time Mr. Whitney reported on the effects of the forebay flooding in 1964 on residents of the area. He said slightly more than 700 people live in the two Indian-Metis villages of Chemahawin and Moose Lake, but that at Moose Lake only some low-lying areas would be affected.

The minister said the Chemahawin settlement would be relocated and this had been provided for in the "Memorandum of Understanding" signed by his department and the Manitoba Hydro-Electric Board last October. Provisions of this memorandum include the relocation of residents and for the initial development of a new site.

## What Happened To The Oneida Indians?

The Oneida, the Iroquois tribe that formed part of the Five Nations, lived to the west of the Mohawk tribe and to the east of the Finger Lakes area of New York state during the colonial period. The American Revolution divided the tribe. Most of those who sided with the British accepted lands in Upper Canada; their descendants are living near London, Ontario, or on the Grand River Reserve near Brantford. Those who took the American in the United States were moved west to Wisconsin in the early 19th century.

(Encyclopedia CANADIANA.)



Classrooms building at McIntosh I.R.S., Ont.



# Cariboo Lads Win Cattle Honors

Williams Lake, B.C. — From the Cariboo Indian Residential School here are six proud winners of two groups of five, Hereford Steers, entered in the Annual Provincial Bull Sale and Fat Stock Show.

These Indian boys, all students of C.I.R.S., spent their spare time during the winter months tending these steers, in preparation for the show held on March 7-8-9, in Kamloops, B.C.

The steers were entered in two groups of five each, against sixteen other contestants from different parts of B.C. and Alberta. The boys' steers came out on top with the Grand Championship for one group and the Reserve Championship for the other.

The boys received the Perpetual Challenge Trophy, presented by the Hudson Bay Company for the Grand Champion Group of five steers, and four Award Ribbons plus cash.



Left to Right: Stanley Stump, Irvine Johnson, Lawrence Elkins, Walter Archie, Felix Dick and Phillip Robins.

## Co-Op Business

(From Page 8)

smoothing out what might become problems through misunderstanding.

The government has backed two loans vital in starting the co-op with goods for the shelves. One loan has been repaid, the other is nearly so.

Running the business is a white manager-storekeeper and a locally elected executive of seven which holds monthly meetings to discuss the state of the business world. Expansion of the store, warehouse and dock facilities is one of the matters now being discussed at these meetings.

When the work is started chances are it'll be done by members, with shares in the co-op as payment.

This, according to Jean Lagasse, Indian and Metis co-ordinator for the province, is the logical way of doing it. "What they have most of is time, and time in the final analysis, is capital."

The method was used in work on the warehouse originally, and brought some criticism from outsiders. Criticism of the co-op, in fact, can be easily found in Norway House. Some of the detractors are basically opposed to the co-operative idea, wherever it may be taken up. Others are from Missouri, just don't think it will work.

But co-op members are happy enough, and the idea has been successful enough that Indians at Island Lake are eager to duplicate the Norway House experiment.

flour and powdered milk must also be bought here.

He has few visitors, but he doesn't mind. He calls regularly on his brother and sister-in-law a few miles away. They are both 90 years old too.

## Integration Unknown

Rev. P. J. Mulvihill, O.M.I., of the Oblate Welfare Commission in Ottawa, recently completed a tour of Canada's northern missions. In a report published in 'Oblate News', edited by Kay Cronin of Vancouver, Father Mulvihill wrote these comments:

"Our trip back was just as interesting. It gives you the historical shudders to talk to men who have brought the Faith to pagan tribes and there are several of these old Fathers active. It also brings home the point that up here integration is still just a theory. There is no one to integrate with — the 'whites' around Wabasca are Indians who signed away their rights for a small parcel of land which was generally bought by enterprising speculators for a few dollars. So integration is not a word used in this country. They are more interested in survival than integration. At one time the Slave Indians occupied all the territory around here, all the land between the Lesser Slave and Greater Slave Lakes. However, the Crees liberated them from their country so that they could move farther north."

He continues further:

"Fort Vermilion is one of the old Hudson Bay posts on the Peace. Now if you took the Oblates and Grey Nuns out of there it would be a small community. They have a hospital, Residential School and a Separate school. The Indian High School children who have gone to Edmonton to integrate with the Whites are very unhappy. Some have returned home and others are marking time until next year to attend school in a closer center. The transition from this Northern primitive setting to Edmonton has been too great and the experiment has not been a success... The change is much greater than the North Vancouver arrangement."

## Canoe-Making Livelihood

# Maintains with Link Past

Just 600 miles north of the modern city life of Edmonton — five hours by plane — is another world, another age.

About four miles up the Liard River from Ft. Simpson, N.W.T., is an old Indian trapper, name unknown, who makes his livelihood by trapping rabbits and practising the age-old art of building birch-bark canoes.

He has lived his entire 90 years in the same riverside log cabin, just as his father did for another 90 years. He lives in the ways of his forefathers.

For the most part the old man still lives off the land.

His canoes, for instance, contain not one metal part. They are made by hand from birch bark, pitch and root sinews. The only tool used is a hunting knife.

However, business dealings of the white man have strangely entered into this ancient art. The old man will build his boats only if they are ordered. He realizes

their main value as antiques, and he builds only to specifications of the potential customer.

The man reporting this story, John Kaasa, a 20-year friend of the Indian, last year bought an eleven-foot-six boat from him with plans to use it as the start for a proposed far north museum.

Mr. Kaasa already has put in his order for next year for another canoe plus other Indian works. A skipper on the Mackenzie River for the past 20 years, Mr. Kaasa says some of the old-timers still use the canoes for trapping, providing a secondary market for the old man.

The old man will certainly not pass up any ready market, for he must support his daughter and two grand-daughters, who live with him in the cabin.

Besides, he's mellowing with age and likes a few luxuries — tobacco and packaged food — from the cash-dealing trading post. A few necessities such as

"THE TROUBLE WITH THIS TRIBE IS TOO MANY CHIEFS AND NOT ENOUGH INDIANS..."





At Norway House

## Indians in Co-ops

by Dave Hunt (Winnipeg Free Press)

Manitoba's first Indian Co-op is giving our native people an insight into the cold, hard facts of modern-day business.

The co-op was founded last year at Norway House, 280 miles north of Winnipeg, where Lake Winnipeg slides into the Nelson River. Membership today totals more than 100.

The 14 x 14 ft. log cabin store is located discreetly some five miles upstream of the main settlement of Rossville and the Hudson Bay Company Post and store. The HBC trading post ironically was the reason for existence of a permanent band of Crees at Norway House. Today the Indians are a business rival. There's no suggestion the Hudson's Bay will fold under the pressure, but to date a gas price war and steady competition over food prices have made things interesting.

This year, too, for the first time the co-op did its own fur marketing. By sending furs to auction in Regina a price (average) of \$25 for mink was obtained. The HBC had offered locals \$19 to take the furs off their hands.

Two points here: the HBC paid cash immediately and did all the worrying over marketing. Co-op members who wanted to do their own marketing, waited more than a month after handing their furs over for auction before even hearing how they would sell.

The usual Indian practice has, historically, been to take the cash and let the credit go, until tomorrow.

The paternal, credit-extending HBC may look upon the Norway House co-op not with complaint, but at least some envy. Terms five miles up the river are strictly cash. And the co-op is averaging \$1,500 weekly in this most satisfying of sales arrangements.

Where credit has been given Indians — and this is the historic way of doing things — the faculty of looking with any real concern upon the day after today has remained stunted.

(Many whites and some Indians in the north today say they see a further back-sliding because increasingly efficient relief payments are being combined with traditional credit methods.)

**THE CATHOLIC INDIAN LEAGUE OF ALBERTA Convention will be at the Ermineskin School, Hobbema, Alberta, Monday, July 31, and Tuesday, August first, 1961.**

**Registration July 31 — 9.00 a.m.**

While one government agency provides welfare on easy terms, others are working in ways which, at least for the sake of argument, can be said to be diametrically opposed.

The co-op at Norway House in spirit and actual fact is this other side. It has had the active support of provincial leaders like Jean Lagasse in Winnipeg, not in solving the group's problems but in creating a receptive attitude in official circles here,

(Turn To Page 7, Col. 4)

## Manitoba Won't Start Indian Co-Ops

Agriculture Minister George Hutton recently turned down a proposal from last year's Indians and Metis Conference that the government undertake a co-operative program at Indian settlements.

Mr. Hutton said the job could better be done by "those who have spent their lives working for co-operative organizations." Nor, he said, would establishing a co-operative in a depressed area necessarily mean the area would flourish.

"However, just because we don't set up an agency and hire bodies and send them in, doesn't mean we aren't interested."

### Raised by Orlikow

The question was raised by David Orlikow (CCF — St. John's) who quoted at length recommendations from the conference on the establishment of co-operatives. Mr. Orlikow suggested that if the government weren't prepared to act on recommendations from the conference it should not bother supporting the conference.

The government, Mr. Hutton said, was making its contribution to Indians and Metis through its community development program and by working with the provincial co-op federation. He maintained that "the desire has to come from the local people."

### Not "foisting" a job

The government, he said, was not "foisting" a job on the province's co-operative organizations. The government and the co-ops had "a very good understanding of the roles we play."

The community development program, he said, shows the Indians and Metis "the ways and means by which they can lift themselves up to take their rightful place in society."

## Rights Bill v.s. Indian Act

Lillooet, B.C. — A magistrate ruled last month that the Canadian Bill of Rights invalidates a section of the federal Indian Act dealing with liquor.

Magistrate Ed Angman dismissed a charge of unlawful possession of beer off the reserve against Hector MacDonald, of the nearby Pavilion Indian reserve.

The charge was laid under section 94 of the Indian Act.

The magistrate, sitting in this community 150 miles north of Vancouver, said section 94 is discriminatory and therefore is superceded by the Bill of Rights which guarantees equality to all Canadians.

Prosecutor John Spencer said he will send a report to the attorney-general's department in Victoria which will decide whether to appeal.

Defence Lawyer Tom Meaghen, who sought the dismissal, con-

tended that the Canadian Indian like the Negro in South Africa was being discriminated against.

Liquor rights for Indians under section 94 vary by province outside reservations. In B.C., Indians can drink only in beer parlors although machinery exists for reservation populations to sanction consumption in Indian homes.

Possession of liquor off reservations is no offence in Ontario, Saskatchewan, Manitoba or the Northwest Territories.

**We ask for photos, press clippings, reports on local events concerning Indians from every province of Canada for publication in the INDIAN RECORD.**

Send your copy, etc., to:

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